THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

KAVERI—VII.

By K. S. Ramaswami Sastri, B.A., B.L.

And in the bright procession of the years
The Ganga every twelfth year comes to thee
With wonderment at thy bright purity
Like earthward ray of light from stellar spheres.

When by thy side her shining form appears
In dual grace of pure virginity,
We stand in awe before God's mystery
Which mind's presumptuous vision cannot pierce.

Cannot the Lord's all-powerfull gracious Thought
Which from the atoms full of restless heat
Evolves the suns and stars with varied glow,
To cleanse with love frail man's sin-darkened lot
Ordains twin powers to shine in one bright seat
Albeit their waters may divided flow?

The Hindu Message

THURSDAY EVENING 12, SEPT., 1918.

The Viceroy at the Imperial Council.

Whenever His Excellency addresses the people entrusted to his rule and care, he speaks straight to their minds and hearts. His evident sincerity and his high conception of duty ensure a respectful hearing everywhere. Whether he deals with his supporters or his opponents, he is prepared to state facts as they are known to him and tries to carry conviction by the force of their own logic and eloquence than by an attempt at ornate expression, sophistical argument, or dialectical elaboration. All these characteristics which we have learned to associate with his name and which have already earned him the respect and esteem of our countrymen are prominent throughout the speech which he delivered in opening the autumn session of the Imperial Legislative Council on the morning of the 4th Inst.

His Excellency began by recounting the benefit derived by the holding of the Delhi Conference. The resolutions passed at it had testified to the world that India fully supported the action which Great Britain had taken in unfurling the standard of righteousness and fair dealing in international transactions and carrying on this tremendous war with the Huns till they are humbled and prevented from taking to similar courses of unrighteous aggression in any future we can calculate with confidence. Since the Conference dispersed, earnest and resolute attempts have been made to translate its resolutions into fact. The Recruiting Board has had a successful record of work to its credit,—in fact the results have exceeded all anticipations. The Transport and Foodstuffs Board may have had to set aside some of the established laws and conventions of what has been understood as orthodox economic doctrine, but it has not shrunk from this painful necessity in order to adjust the resources and needs of India and secure uniformity and regularity in the flow of the supply of food-stuffs and fodder to all parts of the country and all strata of Indian society. By the discriminating labours of the Communications Board, traffic and transport by railways, &c., have been systematised and regulated in the most economical ways possible. The Labour Board has successfully coped with the urgent problem of adjusting the supply of labour to the needs of the Indian market and the result has been to develop Indian industries by taking advantage of the opportunities afforded by the war. His Excellency also gratefully acknowledged the assistance rendered by "publicists and journalists of all shades of opinion" in enabling the Publicity Board to set forth the actual war situation from day to day and dissipate "the false rumours that spring up who knows whence, sapping the confidence and energy of the people. We trust this will make an end of the campaign of vilification against the Indian press the carrying on of which with a persistence worthy of a better cause is so delightful to the Anglo-Indian heart bent on exploiting India to the eternal ruin of its population.

The Viceroy proceeded to deal with the expansion of India's man-power. Not only have the Imperial Service troops gone to the front from many states, but a scheme is now on foot to raise battalions for the army composed of the subjects of the Indian state, but officered, paid, and equipped by the Government." Police battalions have been formed for incorporation in the army; and recruiting is going on, though not with a rapidity answering expectations, for the *Indian* branch of the Indian Defence Force. His Excellency is disappointed with the meagre response to "what we were told was a genuine demand." The explanation is that long-ingrained habits and associations have to be worn off among the generation which has been brought up to peaceful ideals and contracted a horror of going up to the front or engaging in a fight of any kind even to the extent of execrating innocent and healthy athletics,—much more, martial exercises. Who is responsible for this sad state of things? We are certain that, if the new ideal of national defence is steadily placed before the Indian people, there will be a rapid improvement in their ideals and habits and that Government will soon reap the benefit of the present change of policy.

His Excellency then deals with the financial help rendered by India for the carrying on of the war. He fully acknowledges what India has done, and foreshadows the bringing up of a resolution by the Financial Member of H. E.'s Council for "further financial assistance." India is the poorest country in the globe, and His Excellency is himself aware of "the widespread murmurings over high prices in India" and especially of "the growing rise in price of necessities on the poorer classes in the country." He is also convinced of the need of taking measures for reducing the prices of cotton cloths, and we are sure that similar measures are needed, to a greater or less extent in regard to other necessaries of life. In this connexion, we notice with regret that His Excellency has succumbed to those interested people who constantly harp on the existence of immense hoards of what he calls "immobile wealth" in India. There is no "old-world prejudice" against the use of wealth to profitable purposes among our people,—a people who, even within a hundred or hundred and fifty years ago, stood almost at the head of the world's manufacturing industry and who today are readily taking to banking. No doubt, we make jewels, but certainly not to a larger extent than there is need for. Let not His Excellency or other responsible men be led away by the maniacal social reformer's ideals of things Indian,—which are but the mere figments of a heated or servile imagination.

Lastly, we come to His Fxcellency's views on the reforms and the elaborate explanations he has offered of the present position of Indian politics. His Explanation of the meagre advances he and Mr. Montagu have proposed to make is that "the British temperament is averse to catastrophic change." In the *first* place, it is the present needs and situation in India that must be taken into account, and also the temperament of the Indian people as expressed by all the vocal sections who lead them. In the *second* place, we want a *substantial*, not a *catastrophic*, change and advance towards the goal of responsible

government. His Excellency wants us to remember that the announcement of the 20th August 1917 is "the touchstone that must be applied to our proposals" as contained in the Montagu-Chelmsford Reform Report. We realise this well, and we are not satisfied. His Excellency says:—"The one question at issue is the scheme. Is it good or bad? If bad, how best can it be amended?" We are grateful to His Excellency for giving us this possible hope of "amendment" of the scheme. The Special Congress session just held has made its proposals for "amending the scheme, and we trust that His Excellency will give them the attention they desetve and introduce as many or all of the amendments proposed in the Congress resolution. His Excellency speaks of "the weighty consensus of official opinion" in favour of the proposals, —the support it has received from the members of the Government of India, the Council of India, and "the distinguished gentlemen who accompanied Mr. Montagu." It seems to us that the very fact that the proposals have obtained the support of "a weighty consensus of official opinion" ought to convince him that a large advance further must be made in order to satisfy popular opinion in India and secure its support. In India itself, it is easy to secure a large mass of subservient people ready to advance *only* so far as "the weighty consensus of official opinion" is prepared to go. and no farther. A sympathetic and far-seeing Viceroy like His Excellency must necessarily go much farther than officials and those among us who are ever subservient to officials are prepared to go. Otherwise no real and substantial advance can be made towards the conciliating of Indian public opinion or towards a true and satisfactory progress in the system of administration now obtaining. There is one admission in His Excellency's speech to which we would like to call public attention. He says:—"Our task was to devise a transitional constitution containing within itself potentialities of advance together with the machinery by which *at definite periods* that advance could be secured." The Indian press has pointed out, even *ad nauseam*, that, neither in regard to the Provincial administration nor in regard to the Government of India, are there any assurances to the Indian people that any constitutional advances will be made "*at definite periods.*" Everything is left to the uncertain will of boards and committees to be constituted who will form their opinion from time to time regarding the fitness of the Indian people for any further advance. The sum and substance of the popular complaint is that both His Excellency and Mr. Montagu have no faith in the fitness of our people for self-government, now or at any future date. Their proposals for reform now, or the possibilities of reform contemplated by them are all vitiated by the absurd supposition that the Indian people are to be trained like children hereafter in the art of self-government. This absurdity we feel bound to repudiate. If America can find the people of the Philippines fit for self-government within the short time they have passed under American control, why not we the representatives of Indo-Aryan and Moslem civilisations, after more than a century of British control and training? The proposition is too

absurd even for an attempt at refutation, and all self-respecting Indians must feel bound to repudiate it to the utmost extent of their power.

The Hon'ble Mr. V. J. Patel's Bill.

A New Peril to Hindu Society.

III. The Sociological Aspect.

How far our apprehensions as disclosed in the preceding article have been justified by subsequent events is clear from the report of the discussion in the Imperial Legislative Council at the time of the introduction of the Bill. Some of the members advised Mr. Patel that the Bill may be introduced into the reformed councils to come, evidently because they expect a smooth passage for the Bill through those councils. We have felt all along that without any delimitation of jurisdiction beforehand the reformed legislative councils will be used to bring and pass all sorts of revolutionary measures of social legislation. Another apprehension of ours has been proved to be true when we find the Hon'ble Mr. Jinnah quoting Manu and Mitakshara and lending the powerful support of his voice to the Bill. What qualification he possesses to legislate on Hindu social matters is not clear to us at all.

Proceeding now to consider the sociological aspects of the Bill, we must realise that it is everywhere recognised that the marriage system is of the essence of the ideals of each race. As has been well said: "There are many microcosms by which one can judge that macrocosm which we call a nation. But the microcosm of a country in love is perhaps, of all others, the most accurate reflex of its temperament, its morals and in a sense, its art." To tinker with the marriage system by the direct frontal attack of compulsive legislation or by the insidious nocturnal sortie of enabling legislation is an act of treason to the sovereignty of the spirit of the race. If this be not so, why not introduce an *enabling* legislative measure to render bigamy, probationary marriages, marriages for limited periods, marriages dissoluble at will etc. among the Indian Christians? No marriage system is based solely on principles of abstract reason. For the matter of that none of the highest and truest things of life are provable by scientific demonstration. The highest truths of religion are not so demonstrable but they are none the less perfectly true. The domain of *truth* is wider than the domain of *reason*. The question to be asked and answered is, does a system of marriage secure the ends of life as set before itself by a race? The ideal of marriage that we have had for centuries has secured and secures and will secure for us the attainment of the ideals dear to us, whether they be the same as those of other races or not.

Again, there has been going on for some years past a veritable crusade against the Hindu caste system, and this Bill is only the deadliest of the weapons hurled at it. The foreign missionary, the Western pedagogue, the indigenous reformer moulded by both of them, and latterly the Theosophist have been trying to overthrow it by all the means in their power—*viz.* appeals to reason, pseudo-scholarship, the parade of the modern social and political predominence of communities without caste, downright misrepresentation, and vulgar abuse.

The synthetic and co-operative genius of the Hindu race has discovered that federation and not fusion is the key to social harmony and has enabled the assimilation of cultures and the permeation of a lower by a higher culture without adopting the Western expedients of denationalisation, extermination, or slavery. This is not the place to show the value and greatness of the ancient Hindu social institution of caste, but if it has in it any value and if we desire its preservation in its pure and perfect form as declared by our Lord Sri Krishna, we cannot but view with disfavour this Bill which is the deadliest and swiftest and surest of the weapons hurled by the advancing motley horde of anti-caste crusaders.

What after all are the blessings of the social millennium that is expected to follow the passing of this Bill into law? Nothing at all. Only a great social type shall have been done to death without an iota of benefit to outweigh in any the slightest measure such a stupendous loss. The great castes of India have evolved in the course of ages family and communal potencies and graces and refinements and the Bill will only result in the obliteration of all these valuable characteristics. Of course we have to work back to the original and God-given social institution of four castes but we cannot allow the enormous loss to our social polity consequent upon the obliteration and disappearance of all the great characteristics referred to above. In chapter I of the Gita there is a striking reference to the great *Jati Dharmas* and *Kula Dharmas* which will be ruined beyond recall by *Varna sankara* (confusion of births due to inter-caste marriages) which will have far-reaching disastrous consequences ruining forefathers and descendants, individual and society, man and woman, by one phenomenally fatuous act of national suicide.

Some half-read lovers of the pseudo-science of eugenics who wish to apply the principles of horse-breeding to what is according to them only a human stud talk of the dangers of inbreeding and its evil effects on Hindu society. In the case of a large and growing population like ours the division into four castes as designed by God for our community gives us incalculable material, social, and spiritual benefits, and at the same time each caste is so large and numerous and full of such diverse variations of endowments and aptitudes that there could be not even the remotest possibility of any improper inbreeding whatever. The modern social evils of marriages of cousins and even maternal uncles are due to a policy which is as short-sighted and suicidal as it is opposed to eugenics and religion alike.

Some non-Brahmins may think that the Bill will lead to the disappearance of Brahmin ascendancy by leading to the disappearance of the Brahmins themselves. But the Bill will render as valid a marriage between a Sudra and a Panchama as a marriage between a Brahmin and a Sudra. Also, the castes are diversely great and have their special excellences and acquisitions of culture. The allowing of inter-caste marriages Bill result in the disappearance of their communal and family graces and refinements and cultural potencies to the net loss of the national greatness and efficiency and vitality as a whole.

We should realise further that the new legislative measure will let loose on our society new and terrible social

evils. As already stated post-puberty marriages and optional marriages will inevitably follow and pollute the little of social purity that yet exists in our unhappy land. Property-hunters will come in the wake of the new Act and seek entry into rich families and get all the incidental rights of succession. The lines of cleavage between vegetarians and non-vegetarians will be obliterated by the innumerable crossings and recrossings across the boundary line. Some day a meat eating daughter-in-law with her right of residence upheld by law may indulge in her favourite food in the Puja room of her bewildered and helpless father-in-law. Strange and perplexing social complications are sure to come and change the face of the society beyond all recognition.

We have no quarrel with those freethinking apostles of the creed of social reformation who say that the legislature must provide for a civil marriage or a new type of marriage. In fact such a civil marriage has been already provided by Act III of 1872 as stated already by us. What new types ot marriage they want we do not know. The world possesses already many types of marriage of various degrees of bestiality and purity. If they discover any new types of marriage and proclaim their discoveries to the world it would be time enough to discuss their schemes of perfection then. The attempt now made is not an honest attempt to meet a real want but an attempt to exalt the opinions of a few dissidents to the dignity of the will of the entire race, nay, to the dignity of a rule of divine law or rather to the dignity above that of the rule of divine law laid down in our sacred books.

The real object of Mr. Patel and his friends and followers is to win for their reform propaganda the powerful moral support which will inevitably follow such a legislative measure. The result of the Bill if it is passed into law will be to make the idea of inter-caste marriages an active and powerful social force. Every society by a sort of social gravitation approximates to those standards of social life which are being persistently proclaimed and advertised in the press and actively stimulated by legislative exertion. Mr. Gerrard says: "In those places where divorce is more prevalent, unhappy marriages are more frequent." If you make the physical and sexual element in marriage predominant, the loss of physical and sexual attractiveness will lead to the sundering of the marriage bond, and marital happiness will be ever trembling before the battery of ever-new pairs of eyes. If you steep the minds of your young men and women in anti-caste thought and speech and act and also add the electric touch of a legislative measure, they would get out of hand altogether and make confusion worse confounded in our social muddle. Legislative sanction is more powerful than Social Conference resolutions and platform denunciations. These vanish into thin air but that remains. The object of Mr. Patel and his admirers seems to be to push the idea of intercaste marriage and of the consequent overthrow of caste into becoming an active social force by the power of a legislative fiat.

What after all do these people know about the subtle, pervasive, impalpable facts of social life? Each great and civilised community has its own great dreams and aspirations and ideals. As Lord Haldane says "the civil

community is more than the political fabric." The forms of political life may change like the shifting hues of the evening sky but the vital social institution and ideals will and must persist if the indviduality and virility and power of the race are to remain and abide. The system of marriage is the most vital of all the social institutions and no romantic individualist can be allowed to poison it. It has been well said: "To gratify the amatory preferences of individuals the *romantic* family has sacrificed patrimony and tradition, of late, it has even gone to the extremity of sacrificing children" The *ethical* family guarding the flame of the racial ideals from the gusts of passion and desire and handing down to the future the treasure of spiritual wisdom and individual and social self-restraint inherited from the past is the real basis of proper communal life and hence from a sociological point of view the new will is a deadly social peril to be warded off by the united exertions of the Hindu society.

Some Council Discussions.—II.

The Hon'ble Mr. Rajagopalachariar's Bill to prevent the spread of insect pests, plant diseases, and noxious weeds within the country was acknowledged generally to be absolutely necessary to maintain plants and trees in a healthy condition—as necessary as measures for the prevention and importation of infectious diseases from outside India. The leading objections related not to the principles of the Bill, but to details in the working of the Bill. The Hon'ble Mr. Rangachariar objected that it should not be made an offence in the occupiers of lands who were generally poor if they, from ignorance or poverty, failed to take the measures needed to prevent the spread of the pests and diseases mentioned above. The Hon'ble Mr. Siva Rau's objections were of a more drastic kind, viz., (1) that no other province in India had felt the need, and why should we need not provide against it? (2) that the agricultural population had not asked for the measure. But the agricultural population speaks through the Government quite as well as through their representative in the Council. So many members expressed their satisfaction at the introduction of the measure, and it would be absurd to hold that they had not studied the needs and wishes of the agricultural population. We think that time is precious for all men in these days of stress through hard work, and that it should not be wasted in purely academical discussions which seem to be based on Disraeli's idea that an opposition exists only to oppose. Messrs Siva Rao, Narasimha Iyer, and Ramiengar spoke of the need of consulting the people before endorsing the provisions of the measure. But the considerations and insertion of this and other details ought to be left to the select Committee, and it would be for all-especially the members of the Council-to communicate with the members of such select Committees. If the select Committee failed to appreciate the proper value of any of the proposals affecting the details of the measure, then would be the time for introducing them into the Council itself when the measure came up for final consideration.

We must express our surprise that when the City Municipal Bill was introduced into the Council there should have been sprung on the Legislature a motion for postponement on the ground that the new Government which would be introduced in consequence of the carrying out of the proposals for reform of the Indian Constitution would be better fitted to deal with the measure. Another ground for rejecting the measure was advanced by the Hon'ble Mr. V. K. Ramanujachariar,—viz., that the defects in the Bill could not be removed as the Government had a majority at its back. The Hon'ble Mr. Siva Rao thought that the Bill could be modified a good deal in the light of the Reform proposals. So thought also the Hon'ble Mr. Narasimha Iyer. We would ask whether these were sufficient grounds for postponing the Bill. Here was a Bill which would bring about a great improvement on the existing condition of Municipal affairs in Madras. According to the Hon'ble Mr. Yakub Hassan himself who proposed the motion for postponement, it would take a year and a half before the reforms would be introduced. There are persons who fear that the wrangles of certain separatist leaders of the land might lead to a postponement of all reform at present. If there is any truth at all at the basis of such forecasts, then how can we plead for the postponement of all the great improvements in Madras Municipal administration which this Bill proposes to introduce? It may be that this Bill will not be as complete as it might be made when we have the power and resources which we hope the new reforms will give us. But why should Madras city administration stand still till this vantage-ground is available to us? Here, again, modifications and improvements could be effected in the Select Committee, or at the final stage of discussion, if the select Committee, availed not. No doubt, the Government majority was there, as Mr. V. K. Ramanuja Chariar pointed out. But that Majority could be credited with at least as much common sense as other members of the Council, and with at least as much of the sense of public duty. The Hon'ble Dewan Bahadur Rajagopala Chariar rightly, we think, pointed out that "the present Council was bound to discharge its duties" till its place was taken up by another. *The Hindu* doubts whether the "grave defects" in the present Bill—those chiefly, which relate to the financial provisions, will be modified during the later stages of its course in the Select Committee or in the Council itself. The Hon'ble Mr. Rajagopala Chariar said, in introducing the Bill,—"The Bill has been altered in the light of suggestions made by the Corporation." We think that the Hon'ble gentleman would also welcome other suggestions for its improvement, coming from non-official colleagues, and especially those who *represent* the public interests and public bodies in the land, and that the present opportunity for improving the administration of the Madras City and Corporation should not be given up.

We think that the Hon'ble Mr. Rajagopala Chariar need not—or should not—have gone out of his way to state his opinion regarding the coming reforms. It may be that he was right in holding that he was "sceptical about *violent changes* taking place in the constitution of the

Government machinery." But certainly no one—not even a member of our Executive Council, however exalted his position—had the right to say that "in the end there would be no change at all." It was because even the Montagu-Chelmsford proposals were thought to have brought about important and vital changes in the right direction that the so-called Moderates of today had come forward to accept them as the basis, with necessary modifications, of a beneficial step forward in the Indian administration of the future. We fear there is some error in the report of what he actually said. If the speech is correctly reported,—even then we think we cannot concur with the remark made by *The Hindu* that "as a commentary on the reforms scheme, this frank declaration of opinion is significant and important made as it has been, by a member of Government who should be in the know." There can be no reason why the Dewan Bahadur should "know" more than anybody else of what is going to be settled many months hence after the present and future controversies in India and England have worn themselves out and a Bill that is not yet in existence has been framed and taken through all its stages in both Houses of Parliament. We think that we should not attach a serious significance to every casual remark made by the members of the Government in the course of their speeches, especially when the remark is of the nature of a speculation concerning events which are going to take place in a future, more or less distant in time, in relation to the current events.

The discussion regarding Ayurvedic and Unani medicines assumed a most unpleasant turn, chiefly because Sir Alexander Cardew delivered a most unjustifiable and violent attack on these ancient and still *living* systems of medicine. He knows nothing of them at all, epecially of the Ayurveda. He is not even a student of the Western system of medicine. The Ayurveda is not an "extinct system," but a *living* one, and it lives in spite of all the obstacles imposed by the most powerful Government in the world. Sir Alexander Cardew might shut his eyes to the vitality and worth of the system, but that won't make all India blind. The Hon. Mr. A. S. Krishna Rao rightly pointed out that "educated Indians sought the help of Ayurvedic and Unani Doctors." The Ayurveda is, in the eyes of educated Hindus, a most valuable and effective system of medicine, and is more effective in many cases, than the European system. Not only educated men, but the great Indian community at large, is full of faith in the Ayurvedic system of medicine and derives far greater benefit from it than from its Western rival, in spite of the fact that the Government is doing all it can for the latter, and nothing whatever for Ayurveda. In all the Native States, the Indian rulers still continue to maintain the Ayurvedic systems, only because it still continues to serve the people of the land. Sir Alexander Cardew calles it unprogressive and pre-scientific. But, so far as it goes, it is absolultely perfect, and hence no progressive change is possible. The word "progress" is a word which, like a stick, can always be used to put down an opponent, when there is no getting rid of him. The exact siginficance of the word is not easy to define or comprehend, and

so people freely resort to it as an easy and effective means of gaining a triumph. Europe is the holy land of progress, and it does more evil to the world than any other. As for science, the world is learning that, in many matters, it is better to be "pre-scientific," rather than to be scientific. The advance of science in Europe gives fair promise of extirpating some of its races in this world-war. From the principle or ideal of a universal empire which used to be once spoken of as the ultimate goal of humanity, Europe is learning to understand that self-determination for each community and nation is a more truly progressive ideal for humanity. This blessing we owe to the present world-war. Similarly, the time may come when the world may learn the needed lesson that Western medical science kills more lives than it saves. We, Indians, even those over-"educated" men among us who are filled with all sorts of conciet and imposture and who strut like jackdaws full of pride at their possession of illimitable stores of Western wisdom and knowledge, know well that our Ayurveda often easily effects a cure where Western "science" has proved a sorry failure. In the present time however, they spoil the cause of Ayurveda and that of all that is specifically Eastern by their servile admiration and imitation of the West. But this transition stage will soon pass, and then we are sure that the undoubted merits and excellences of Ayurveda will receive their due share of recognition. But the genuine European mind, however inclined to be aggressive and arrogant, is usually favourable to the promotion of knowledge and the investigation of nature. In India, however, the prestige of the ruling race must be kept up at all hazards and so Englishmen are ever ready to run down all things Indian as utterly obsolete and unprogressive, if not obscurantist or even barbarous. But truth will conquer in the end, and we trust the claims of Ayurveda will still some day be recognised. Till then, it is the duty of all true Indians to conserve the knowledge we have inherited, to maintain the system of Ayurveda, and to avail ourselves of its remedies on every possible occasion.

Notes and Comments.

Some Modern writers on our caste system—Mrs. Besant, for instance, in her book, "*Wake up, India*"—state that orignally all were white Brahmins, that "intermarriages had brought about a red type," *i. e.*, the Kshattriyas. There is no foundation at all for this view in our sacred books. Our sacred books, it is true, say that the Brahmins were created first, and this is due to the prior fruition of their Karma. But the Mahabharata and other sacred books relate also that the Kshattriyas were similarly *created*, and that must be also due to their own Karma and to its fruition. The Brihadaranyaka Upanishad states that, after the Brahmins had been created, the creator brought the Kshatriya caste into existence so as to be the ruler and support of the Brahmins. The Upanishadic text says of the Brahmin caste:—"ब्रह्म वा इदमग्र आसीदेकमेव तदेकं सन्न व्यभवत् । तच्छ्रेयोरूपमत्यसृजत क्षत्रम्" Though here Brahma is interpreted to mean Agni, the god of fire, Sankaracharya explains as follows:—"ब्राह्मणजात्यभिमानाद्ब्रह्मेत्यभिधीयते" "Agni is called Brahma, as he is the patron of the Brahmin caste." Sankara interprets the statement that "Brahma was at first one only" to mean that "there were no such differences as Kshattriyas, &c., and the Brahmins were without supporters and patrons like Kshattriyas, &c." and so, "they were not for the performance of

Karma." Hence the above text (as interpreted by Sankara) goes on to say that "Brahma *created* a superior form, *viz.*, Kshattra, (in order to secure the eminence arising from being a doer of Karma)." Sankara interprets "Kshattra" to mean "the Kshattriya caste" (क्षत्रियजाति). The meaning clearly is that the Kshatriya caste was brought into existence by a separate act of "creation" of the Creator and not by means of "intermarriages" between the white Brahmins and "the great warrior race of the Toltecs," as Mrs. Besant asserts. The Hindu sacred books give no countenance to this strange theory. Nor is it supported by modern science, as no known ethnologist has put forward the view that there were any such intermarriages between the Brahmins and the Toltecs.

* * *

Mrs. Besant herself is evidently not quite certain of her own theory of the Brahmin's or Aryan's "intermarriages" with whom "the Aryans first fought and then fraternised with" in order to produce the Kshattriyas. For, she later on says :—"differences in colour of skin are differences of climate and not of race." In accordance with this general law, she says that "in the South, the hereditary priestly caste changed in colour naturally with change of climate." If the Aryans can become dark by a change of climate, why should she hold that "intermarriages had brought about a red type," in order to account for the origin of the Kshatriyas. The original Brahmins might themselves become red and thereby become Kshattriyas, if "a red type" is all that is needed for the coming of Kshatriyas into existence. But our sacred books dispose of all this strange speculation by saying that Kshatriyas were "created" by Brahma in order to be a support to Brahmins and in order that they perform Vedic Karma for the prosperity of the people and the world at large.

* * *

Mrs. Besant ascribes the origin of the Vaisyas to "intermarriages with the Mongols." She also holds that the Sudras were "the aboriginies,"—"the great mass of the population, the dark." If "intermarriages" were needed in order to produce Kshattriyas and Vaisyas, why are they to be dispensed with when we have to account for the origin of the Sudras? Why should the Aryans alone be "pure" whites without the need of "intermarriages," while the red, yellow and dark colours of the human skin cannot be obtained without race-mixture?

* * *

Mrs. Besant says later on :—"Then went out the command that the three castes might not intermarry outside their own borders, so that the types may be definitely established, and the great Hindu polity built up on that basis of caste." If "the command went out" to *establish* the Hindu polity on the basis of caste, why did *not* the command go out to *maintain* the Hindu polity on the same basis? The truth is that all the castes were originally brought into existence by separate acts of creation, and that the Hindu polity was brought into existence by the sages and rulers who obeyed the Dharma or the divine commands forming the Hindu system of conduct.

* * *

According to the Hindu sacred authorities, Karma and Guna (corresponding to Karma) are the causes of *birth* in the Brahmin caste (and also in other castes). Birth among the Brahmin caste leads to the Samskaras prescribed for the caste. The Samskara known as *Upanayana* (or the attaining of a Guru through the investiture of the holy thread) is needed to secure the study of the Vedas. When our sacred books say that Karma is the cause of Brahmanahod, the meaning is that it leads to re-incarnation or birth among the Brahmin caste and all that flows as its consequence; and in the same way, Karma (and the corresponding guna, leads to birth among other castes.

* * *

The objection to the maintanance of the caste system, as put forward by Mrs. Besant is as follows :—The qualities and the divisions of the castes do not now go together; the qualities are no longer found marking out the castes one by one; the hereditary principle no longer represents

the facts as it did in the time when quality and name went hand in hand." This is simply talking at random. The law of Karma is a universal law. There is not the slight doubt that the laws of work will continue to work for all time. The qualities of the Brahmin's nature (*svabhava*) are inherent in him today as ever before, and the same is true of all other castes. But, in order that they may manifest themselves, appropriate conditions must be provided. Those conditions are now non-existent, but they may be reproduced in more or less extent in future. We have no right to suppose that they will never be and we cannot bring *Varna-Sankara* into existence and thereby voluntarily prepare ourselves for the suffering of the tortures of hell in a future life. The blessed Bhagavan has said :— " स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ." "Even a little of this Dharma saves us from much trouble and fear (in Samsara)" by securing to us the grace of Isvara. We shall continue to maintain the system and *try* to do all we can to improve our social organisation in order to enable all to keep up the observance of the Dharma to the extent possible in this dark age of Kali. The Hindus believe that there will be an incarnation of Vishnu from age to age,—*i. e.*, whenever Dharma declines. We are bound to maintain our efforts for the maintenance of Hindu society even when the prospect is dismal. For, the Supreme may resolve to have his Avatara at any time he chooses. His faithful servants must be ready for him at any moment, and must not adopt the counsels of despair which recommend themselves to Mrs. Besant and others who say that we can no longer hope for the days when " quality and name go hand in hand.

* * *

Mrs. Besant says: "The duty of the thoughtful and the wise is to try to understand the forces that are at work." That is exactly what we are doing—*i. e.*, those who want to maintain the social system. We have inherited without doing anything which will bring in *Varna-Sankara* of which the blessed Bhagavan speaks in the Gita and which, Arjuna says, will lead to "Naraka,"—with Sri Krishna's full assent. Mrs. Besant says that there were mixed castes before, and that "a Brahmana might, under certain circumstances intermarry with the other castes." This certainly is not an "obligatory" Hindu Dharma. Moreover, the great Rishis assembled at the commencement of the Kali age and resolved to prohibit even this kind of Anuloma marriages during this epoch of natural deterioration of Dharma. We cannot violate the injunctions of the Rishis, for, that will only hasten the downfall of Hindu society and plunge us farther into the abyss than we are apt to fall into in the course of our present inevitably adverse circumstances,—circumstances we mean, which are adverse to our progress in Dharmic activity.

* * *

We may again revert in a future issue to the same subject and discuss other views of Mrs. Besant on the subject of Indian (or Hindu) Varnas and their present and future. But we believe we have said enough to show that she speaks at random and without the preparation needed for sound thinking on the subject. Mrs. Besant, as we know her and follow her career is apt to think and act under the impulses which dominate her from time to time. The tyranny of the moment is apt to drive all human beings into courses of thought or action which cannot be always sanctioned by the eternal laws of Dharma. But the path of wisdom lies in the effort to ponder over these laws, and to ponder deeply, too, over them. We cannot afford to "act in haste, and repent at leisure." The Brahmins of to-day may be degenerate, and it is a thousand pities that circumstances are such that they are not able to act up fully to the standards and rules of Dharma. But all who can afford ought not to abandon the attempt to preserve the Dharmas to the extent possible for them even in these dark and troublous times when most of us are forced into disastrous compromises for the sake of our livelihood. With most of us it is true that "it is not my will, but poverty consents" to the taking to such compromises. But none of us can be justifiably

led into adopting the counsels of despair and abandon the Dharma or the social constitution which has enabled us to preserve as much of Dharma as we still find possible for us at the present day.

Olla Podrida.

The belligerents have invented for the benefit of hapless humanity additional weapons of war—air tanks and submarine tanks. Hence the progress of humanity is assured hereafter and the pessimists of the day should give up their wail and sing *hallelujah*.

***

The Czarewitch has been sent to heaven to keep company with his father. The world appreciates and admires the humanity and considerateness which have prompted the Bolsheviks to relieve the father's sad and disconsolate loneliness.

***

At Plumstead an enlightened assembly (you must not call it furious mob) wrecked a pacifist meeting a few days ago. Sticks and stones were freely used and there were numerous casualties. Mr. Ramsay Macdonald had a nasty cut on the ear. We are glad to hear about the downfall of pacifism Down with the pacifists, in the name of civilisation!

***

A woman social revolutionary recently shot M. Lenin dead. The news comes to us that 5000 social revolutionaries have been sentenced to death in Moscow. When woman herself takes up arms and shoots in the name of the fatherland, what more can perfected humanity require, the *summum bonum* of life having been attained? That is the crown of life. Give woman a sword in her right hand and a voting paper in her left hand. See that glorious sight and die.

***

All this throws a lurid light on the recent resolution about woman's franchise moved at the special Congress in the year of grace 1918. Was a special Congress required for this? Perhaps a special Congress was required for such a special resolution. Mrs. Sarojini Naidu moved the resolution in a speech full of fire (from where?). Two sentences from her remarkable speech (all the more remarkable because she has forsaken sense for the sake of oratory of a peculiar type unknown before) should be always remembered by us. I. "The Indians have always boasted that we were the followers of the Goddesses of our land." II. "We want the franchise for them, that we might glorify the dirt, the degradation of civic life, that we might be able by our own *implacable* ideas of moral purity to cleanse our public life." Because we have worshipped our goddesses, we must give votes to women. A strange piece of logic surely. But what has logic to do with perferred emotional appeals? Then women want votes to cleanse the Augean stables. Cleanse with what? With implacable ideas of moral purity—perhaps such ideas as the woman social revolutionary had when she purified M. Lenin by a bath of a peculiar character. Modern political life has become such a ceaseless procession of stormy assemblies that even the wandering nomads of the sterner sex—mis-called the sterner sex before by a process of self-laudatory misnomer—find no time to live it fully and adequately. What is to be done with the homes if the so-called fairer, gentler, and weaker sex takes part in the same mad race? Why not, I ask you? Did not Atalanta's race take place before? Is there not a proverb which says, God helps those who help themselves. If nobody cares for the homes, homes will help themselves and ergo God will help them. It is then said that women will glorify the *dirt* of civic life. In what way? With shimmer of silken *saris* and coruscation of far-flashing diamonds? Even in these days of timidity of opinion and slavish homage to the tyranny of the press, some die-hards seem to have voted against the resolution. Of course it was passed! Woman cannot and will not rest till she is enrolled in the national militia and conquers the world by arms and not by love as of old.

***

Mr. G. S. A. is now appearing in a new role as *cinema lover* and spins out columns

in praise of the Wellington cinema. What is the psychology of this?

* * *

Lately in the newspapers we had a *cause celebre*, *Mendis v. Pearce*. One of them warns us against the other's scout troop. Who will solve the problem for us?

SCRUTATOR.

The Bhagavad Gita.

With an English Exposition

By K. S. RAMASWAMI SASTRI, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

In this Chapter the Lord deals with the major as well as the minor difficulties that clouded Arjuna's faculties and unnerved and paralysed his will. As Arjuna's difficulty was fundamental in its nature, Sri Krishna also went to the root of the matter. A mere presentation of the doctrine of the blessedness of duty from its outward side would not have convinced Arjuna that his true glory and blessedness lay in his doing his duty in the proper spirit. Mere command or exhortation would not have effected that conversion of the heart without which commands and exhortations are but of limited effect even if they be not entirely in vain. It was Arjuna's non-perception of the real nature of the soul and of the real means of realising it that was the cause of his obscurity of vision, his confusion of the real issues, and his shrinking from the call of duty. The divine physician therefore has treated the malady of the soul by attending to the root-cause as well as the symptoms, and as already explained by me in my general introduction the Lord's method is both natural and effective.

Sri Sankara points out that in the first Adhyaya we are shown that *Sôka* and *Môha* etc (grief and illusion) are the real cause of our lack of self-poise in a state of perfection and bliss. Arjuna's attachment to the bodies of his relations, his mental pre-occupations with the pleasurable or painful results of his actions, and his obtrusion of the little self into the concerns of life resulted in his giving up his God-given duty and trying to take up the duty of an ascetic and a monk. In Sri Sankara's words:

तथा च सर्वप्राणिनां शोकमोहादिदोषाविष्टचेतसां स्वभावत एव स्वधर्मपरित्यागः प्रतिषिद्धसेवा च स्यात् । स्वधर्मे प्रवृत्तानामपि तेषां वाङ्मनःकायादीनां प्रवृत्तिः फलाभिसंधिपूर्विकैव साहंकारा च भवति ।

Hence the Lord teaches the true nature of the soul and the means of realising the same.

In Sri Yamunacharya's *Gitartha Sangraha* the lessons of this Adhyaya are summed up thus:

नित्यात्मासंगकर्मेहागोचरा सांख्ययोगधीः ।
द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥

(For dispelling his illusion there is stated in the second Chapter the immortality of the soul, the twin paths of knowledge and action based on the doing of duty in a spirit of detachment, and the state of the man of self-poised and self-possessed soul.)

संजय उवाच ।

तं तथा कृपया विष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya said:

To him thus overcome by pity, with vision obscured by brimming and hurting tears, and full of sorrow, Madhusoodana spoke these words.

NOTES:

1. Some say that Sanjaya said the above words to prevent Dhritarashtra from rejoicing that thus his sons would get an easy victory and achieve the triumph of evil in the world. But we must remember that this episode occurs after the fall of Bhisma as stated already by me.

2. कृपया—. The tenderness of Arjuna was a selfish feeling and not a divinely unselfish feeling. He was thinking that he would have all possibilities of real joy in life by the slaughter of his kith and kin. His feeling was not that feeling of divine love which has no thought of self and desires only to wipe out the tears of others and dower them with supreme happiness. It was after all कृपा and not दया.

3. कृपयाविष्टं. This shows that it dominated him. It is treated as an active

agent and he is described in the accusative case. Madhusoodana says :

"अर्जुनस्य कर्मत्वं कृपायाश्च कर्तृत्वं वदता तस्या आगन्तुकत्वं व्युदस्तं ।

4. विषीदन्तं=विषादं प्राप्नुवन्तं Here विषाद is the object and the word makes it clear that the grief was an intruder and not a real element.

अत्र विषादस्य कर्मत्वेनार्जुनस्य कर्तृत्वेन तस्यागन्तुकत्वं सूचितम् ।

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

The Lord said :

O Arjuna, whence has come upon you at this inopportune moment this weakness of dejection—which is never allowed by the high-souled ones, which bars the path to heaven, and which will destroy your fair name.

NOTES :

1. *Bhagavan* means the Lord possessed of the fullness of the six auspicious qualities—the Omniscient and the Omnipotent

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।

वैराग्यस्याथ मोक्षस्य षण्णां भग इतीङ्गना ॥

उत्पत्तिं च विनाशं च भूतानामागतिं गतिम् ।

वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

2. कश्मलं (dirt) is used in contrast with अर्जुन (white). How can there be any dirty spot in a nature of such white and spotless purity? Arjuna says to Prince Uttara about himself and his stainless purity of action.

पृथिव्यां चतुरन्तायां वर्णो मे दुर्लभः समः ।

करोमि कर्म शुद्धं च तेन मामर्जुनं विदुः ॥

3. The Lord says that Arjuna's कृपा instead of being praiseworthy and meritorious is ignoble, heaven-barring, and reputation-destroying. As Madhusoodana tersely puts it.

तथा च मोक्षकामैः स्वर्गकामैः कीर्तिकामैश्च वर्जनीयम् ।

(*To be continued.*)

The Week.

MR. PATEL'S HINDU MARRIAGE BILL.

The following is the full text of the Hindu Marriage Bill which Mr. Patel introduced last week in the Indian Legislative Council.

"Whereas it is expedient to provide that marriages between Hindus of different castes are valid, it is hereby enacted as follows:—

1. This Act may be called the Hindu Marriages Validity Act of 1918.

2. It extends to the whole of British India. No marriage among Hindus shall be invalid by reason that the parties thereto do not belong to the same caste, any custom or any interpretation of Hindu Law to the contrary notwithstanding."

* * *

Food rioting in Madras: On Sunday last at 2 P. M. a widespread looting of rice mundees and shops broke out at Madras. The main cause for the looting seems to be the high price of foodstuffs especially of rice. On the first day the looting was very severe and destructive. Not a single part of the city escaped the rioters. It is with very great difficulty that the police and the military are keeping the situation well under hand. But with all this vigilence the Evening Bazaar, a fine building adjoining the Moore Market, was set fire to on Monday night and was completely gutted by Tuesday morning. Rice merchants have been pursuaded to sell at cheaper rates and this has quieted the rioting a little. But unless effective measures are taken to meet the real and underlying grievances there is every likelihood of fresh troubles breaking out in course of time.

* * *

Madras is to be congratulated for standing third in the second Indian War Loan. The lists lose on Saturday next and every endeavour is should be made to maintain the third place.

* * *

The British have now entered the defensive systems which they constructed before the German March offensive. The enemy is offering increased resistance among these prepared defences and sharp fighting occurred at a number of points. The British have taken 10,000 prisoners since the beginning of September.

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